

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

«وَالَّذِينَ يَقُولُونَ: رَبَّنَا، هَبْ لَنَا
مِنْ أَزْوَاجِنَا ذُرِّيَّتًا طَيِّبَةً نُحْسِنُ
وَلَجَعَلَنَا لِلصَّالِحِينَ إِمَامًا ﴿٧٤﴾
الفرقان ٧٤

«And those Servants of the
Most Merciful who say, "Our
Lord! Bestow on us from our
spouses and offspring those who will
be a comfort to our eyes, and make
us leaders for the pious."»
[Al-Furqān 25:74]

أَفْلاذُ أَكْبَادِنَا OUR PRECIOUS SPROUTS: ISLĀMIC REGULATIONS FOR NEWBORNS

مُحَمَّدُ الْجِبَالِي

MUHAMMAD AL-JIBĀLĪ

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TABLE OF CONTENTS

TABLE OF CONTENTS v

PRELUDE xiii

Opening Sermon	xiii
Defining Our Mission	xv
1. Correcting Our Beliefs and Practices (xvi)	
2. Inviting to the True <i>Dīn</i> (xvii)	
3. Warning Against Deviant Beliefs and Practices (xviii)	
4. Purifying the Sunnah (xviii)	
5. Liberating the Islāmic Thought (xix)	
6. Presenting the Islāmic Solution (xix)	
Conclusion (xx)	
Technicalities	xx
Transliteration (xx)	
Translating and Referencing Qur’ān and <i>Ḥadīth</i> (xxii)	
Notable Utterances (xxiii)	
This Book	xxiv
Preceding Parts (xxiv)	
Current Book (xxv)	
Acknowledgements	xxvi

CHAPTER 1

PLANTING THE SEED 1

Islām Recommends Seeking Offspring	1
Procreation Is a Main Purpose of Marriage (1)	
A Child Is a Favor from Allāh (2)	
A child Increases the Number of Muslims (3)	
Good Soil is Required for a Good Seed (4)	
Reward for Having Children	5
A Guaranteed Reward for True Believers (5)	
Children Who Die Young (5)	
Children Outliving Their Parents (8)	
Invoking Allāh’s Blessings and Protection	9

Invoking Allāh’s Blessings at Marriage (9)
Invoking Allāh’s Protection at Intercourse (10)

CHAPTER 2
EMERGENCE OF THE SPROUT 11

Pregnant Woman’s Craving 11
Exposure During Delivery 11
 Doctors and Nurses (11)
 Videotaping the Delivery (12)
The First Cry 12
 Satan’s Pang (12)
Condition for Inheritance 13
Applauding the Newborn 14
 Announcing the Birth (14)
 Congratulations (16)
 Giving Presents (17)
No Gender-Based Bias in Islām 17
 Submission to Allāh’s Decree (17)
 Disliking Girls Is a *Jāhili* Attitude (18)
 Merits in Fathering Girls (19)
The Importance of Gratitude 20
 Gratitude Is a Quality of the Messengers and Believers (20)
 Most People Are Ungrateful (22)
 Rewards for Gratefulness and Punishment for Ungratefulness (22)
Gratitude for Having Children 23
 A Child Is a Great Favor from Allāh (23)
 Raising Children Gratefully (24)

CHAPTER 3
NAMING THE NEWBORN 25

When to Name a Newborn 25
 Naming on the Seventh Day (25)
 Naming Before the Seventh Day (26)
 Conclusion (27)
Who Names the Child? 28
Giving a Good Name 29
Recommended Names 30
 Names of ‘*Ubūdiyyah* (31)

Names with Realistic Meanings (32)
Names of the Prophet Muḥammad (33)
Names of Other Prophets (34)
Names of Righteous People (36)
Ascribing the Child to the Father 37
 Ascribing to the Father Is Mandatory (37)
 Ascribing to Other than the Father Is a Major Sin (38)
 Illegitimate Children (40)
Surnames 42
 Definition (42)
 Changing the Surname (42)
 Carrying the Husband’s Last Name (43)
Bearing a *Kunyah* 43
 Definition and Recommendation (43)
 Bearing a *Kunyah* Before Having Children (44)
 Giving *Kunyah* to a Childless Woman (44)
 Giving *Kunyah* to Children (45)
 The Prophet’s *Kunyah* (46)
Prohibited Names 48
 Names Expressing Servitude to Other than Allāh (48)
 Names and Descriptions Specific to Allāh (48)
 Names of Disbelievers and Tyrants (49)
Disliked Names 49
 Names Specifically Disapproved by the Prophet (49)
 Names with Ugly Meanings (52)
 Western and Non-Arabic Names (53)
 Names of Singers, Actors, and Other Sinners (53)
 Girls’ Names Indicating Passion or Bodily Attraction (53)
 Combined Names (54)
 Names of Angels and Qur’ānic *Sūrahs* (55)
Changing a Name to a Better One 56
 The Prophet’s Practice (56)
 Names That the Prophet Changed (57)
 Refusing the Prophet’s Recommendation (60)
Calling by a Nickname 60
 Calling Adults by Shortened Names (60)
 Calling Children by Nicknames or Shortened Names (61)

CHAPTER 4

THE ‘AQĪQAH 63

Meaning of ‘ <i>Aqīqah</i>	63
Linguistic and <i>Shar‘ī</i> Meanings (63)	
Is the Name “‘ <i>Aqīqah</i> ” Disliked? (63)	
Ruling for ‘ <i>Aqīqah</i>	64
Is It Disliked? (65)	
Evidence that It Is Obligatory (65)	
Evidence that It Is Voluntary (68)	
‘ <i>Aqīqah</i> vs. <i>Ṣadaqah</i> (70)	
Conclusion (70)	
Animals that May Be Slaughtered for ‘ <i>Aqīqah</i>	71
Animal Type (71)	
Number (72)	
Sex (73)	
Other Qualities (73)	
Date of Slaughtering the ‘ <i>Aqīqah</i>	74
The Seventh Day (74)	
After the Seventh (75)	
Offering ‘ <i>Aqīqah</i> for Oneself (76)	
Method of Slaughtering	76
Sincerity to Allāh (76)	
Using a Sharp Knife (77)	
Mercy Toward the Animal (78)	
Laying the Animal Down (80)	
Cutting the Throat (81)	
Pronouncing Allāh’s Name (82)	
Summary (83)	
Dispensing of the ‘ <i>Aqīqah</i> ’s Meat	84
Dividing the Meat (84)	
Feeding (84)	
Wisdom Behind the ‘ <i>Aqīqah</i>	86
Child’s Mortgage (86)	
Insights into the ‘ <i>Aqīqah</i> ’s Wisdom (90)	
Smearing Blood on a Newborn’s Head?	91
Question and Answers	92
Delaying the ‘ <i>Aqīqah</i> for Financial Reasons (92)	
Buying Meat Instead of Slaughtering (93)	

‘*Aqīqah* for a Short-Lived Baby (93)

‘*Aqīqah* for a Miscarried Fetus? (95)

Storing the ‘*Aqīqah*’s Meat (95)

CHAPTER 5

CIRCUMCISION 97

Overview	97
Origin of Circumcision (97)	
Description of the Process (97)	
Circumcision in the Islāmic Texts	98
One of the Characteristics of <i>Fiṭrah</i> (98)	
A Prophetic Command (100)	
A Practice of the Father of Prophets (100)	
A Practice of the <i>Ṣaḥābah</i> (100)	
Ruling	101
Ibn ul-Qayyim’s Reasoning (101)	
Our Conclusion (102)	
Date of Performing Circumcision	102
The Earlier the Better (102)	
Narrations Specifying the Seventh (103)	
Delaying Circumcision until the Age of Discernment (104)	
New Muslims (104)	
Benefits and Wisdom	105
Circumcision of Females	106
Description (106)	
Excessive Circumcision (106)	
Female Circumcision in Islāmic Texts (107)	
Ruling (108)	
Violations and Innovations	108

CHAPTER 6

OTHER NEWBORN SUNNAHS 111

<i>Taḥnīk</i>	111
Definition (111)	
Authentic Reports (111)	
Discussion and Ruling (113)	
Shaving the Head and Giving Charity	114
Authentic Narrations (114)	

Combined Excellent Names (190)	
Names without Evidence	191

REFERENCES 193

General "Newborn" and "Baby" References	193
' <i>Aqīqah</i> and Slaughtering	194
Islāmic Names	194
Allāh's Excellent Names	195

ARABIC TERMS 196

A: Glossary of Common Terms	196
B: Index	205

PRELUDE

Opening Sermon

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ،
وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا.
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ.

Al-ḥamdu lillāh. Indeed, all praise is due to Allāh. We praise Him and seek His help and forgiveness. We seek refuge with Allāh from our souls' evils and our wrong doings. He whom Allāh guides, no one can misguide; and he whom He misguides, no one can guide.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ.
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.

I bear witness that there is no (true) god except Allāh — alone without any partners. And I bear witness that Muḥammad (ﷺ) is His 'abd (servant) and messenger.¹

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ،
وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ﴾ آل عمران ١٠٢

«O you who believe! Revere Allāh the right

¹ The above two paragraphs, together with the following three portions of Qur'ān, are called *Khuṭbat ul-Hājah* (the Sermon of Need). Allāh's Messenger (ﷺ) often started his speeches with this sermon, and he was keen to teach it to his companions. The *ḥadīths* in this regard are recorded by Muslim, Abū Dāwūd, an-Nasā'ī, and others, and are narrated by Ibn Mas'ūd, Ibn 'Abbās, and others (رضي الله عنهم). A full discussion of the various reports of this sermon is provided by al-Albānī in his booklet, "*Khuṭbat ul-Hājah*", published by al-Maktab ul-Islāmī, Beirut.

parents need to perform for their newborn during its first few weeks.

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All praise and thanks are due to our Lord (ﷻ) who facilitated completing this work. May He further reward all the Muslims who helped and supported this effort in various ways. In particular, may Allāh (ﷻ) reward my *shaykh* and teacher, Muḥammad Nāṣir ud-Dīn al-Albānī whose works have benefited us in ways beyond description, my wife Umm ‘Abdullāh whose continued support and encouragement have been vital for completing this and other works, ‘Abdullāh al-Jibālī who designed the cover, and Sakīnah Towery and Ālā’ al-Jibālī who proof-read the manuscript and made valuable suggestions.

We ask Allāh (ﷻ) to make this humble effort helpful and fruitful to the Muslims, forgive our shortcomings, purify our work from hypocrisy and conceit, and accept it from us.

Our Lord, forgive us and all of the believers, and bestow Your peace and praise upon our Prophet Muḥammad (ﷺ).

Muhammad al-Jibālī
29 Shawwāl 1422 H
13 January 2002

CHAPTER 1

PLANTING THE SEED

Muslims are urged to have children and raise them righteously according to the Islāmic teachings. This involves selecting a righteous spouse to help in this most important cultivation process. It also involves understanding the great rewards that Allāh (ﷻ) has promised to those Muslims who handle their parenting responsibility seriously. These issues are the subject of discussion in this chapter.

Islām Recommends Seeking Offspring

PROCREATION IS A MAIN PURPOSE OF MARRIAGE

Procreation is one of the main goals of marriage. We should realize that Allāh (ﷻ) has ordained for us the channel of marriage in order to correctly produce more people who seek to obey Him and live by His commands. Allāh (ﷻ) says:

﴿فَالْأُنَّ بِشْرُوهُنَّ، وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ﴾ البقرة ١٨٧

«So now (during *Ramaḍān*’s nights), have relations with them (your wives) and seek that which Allāh has decreed for you (offspring).»¹

“Seeking that which Allāh has decreed for you” means the “offspring” as asserted by Mujāhid, al-Ḥakam, ‘Ikrimah, al-Ḥasan al-Baṣrī, as-Suddī, and aḍ-Ḍaḥḥāk.²

Ibn ul-Qayyim (رحمته) said:

¹ *Al-Baqarah* 2:233.

² *Tuhfat ul-Mawdūd* p. 9.

“Allāh (ﷻ) has facilitated things for the (Muslim) *Ummah* by permitting intercourse until dawn during the nights of fasting. But a person involved in intercourse is so much overwhelmed by lust and the need to fulfill his desire that nothing else occurs to his heart. Because of this, Allāh (ﷻ) guided them (the Muslims) to seek His pleasure while under the influence of this desire. They should not pursue it under the mere influence of lust, but should seek through it what Allāh has decreed for them of rewards, as well as the offspring that would issue from this to become a worshiper of Allāh ...”¹

A CHILD IS A FAVOR FROM ALLĀH

Children are among the boundless favors from Allāh (ﷻ) upon the people in this worldly life. He (ﷻ) says:

﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا، وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ وَحَفَدَةً، وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ﴾ النحل ٧٢

«Allāh has given you spouses from yourselves, has granted you, from your spouses, children and grandchildren, and has provided you with good things for your sustenance.»²

Allāh (ﷻ) has favored His messengers with children. He (ﷻ) says:

﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ الرعد ٣٨

«And We have surely sent messengers before you (O Muḥammad) and granted them wives and offspring.»³

¹ *Tuhfat ul-Mawdūd* p. 9.

² *An-Nahl* 16:72.

³ *Ar-Ra'd* 13:38.

A CHILD INCREASES THE NUMBER OF MUSLIMS

It is recommended for a Muslim to seek offspring and thereafter raise them according to Islām.

Ma'qil Bin Yasār (رضي الله عنه) reported that a man came to Allāh's Messenger (ﷺ) and said, “I have encountered a woman of honor and beauty, but she cannot bear children. Should I marry her?” Allāh's Messenger (ﷺ) indicated disapproval by saying:

«تزوجوا الودود الولود، فإني مكاثر بكم.»

«Marry a woman who is loving and can bear many children, because I will boast of your numbers (on the Day of Resurrection).»¹

Similarly, 'Ā'ishah (رضي الله عنها) reported that Allāh's Messenger (ﷺ) said:

«النكاح سنتي، فمن لم يعمل بسنتي فليس مني. وتزوجوا فإني مكاثر بكم الأمم يوم القيامة.»

«Marriage is a *sunnah* (way) of mine; and whoever does not follow my Sunnah is not of my followers. Get married because I will display your outnumbering of the other nations on the Day of Resurrection.»²

Also, Abū Hurayrah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«انكحوا فإني مكاثر بكم.»

«Get married, because I will be exhibiting your large numbers (on Judgment Day).»³

¹ Recorded by Abū Dāwūd and an-Nasā'ī. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2940 & *Irwā' ul-Ghalīl* no. 1784).

² Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 2383).

³ Recorded by Ibn Mājah. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2383).

And Abū Umāmah (رضي الله عنه) reported that Allāh's Messenger (ﷺ) said:

«تزوجوا فإني مكاثر بكم الأمم، ولا تكونوا كرهبانية النصارى.»

«Marry so that (on Judgment Day) I will be delighted by your outnumbering other nations. Do not practice monasticism like the Christians.»¹

GOOD SOIL IS REQUIRED FOR A GOOD SEED

Mere numbers do not count in the scale of Islām. The number of good Muslims, however, is very important. Good Muslims are the only ones among the creation who elect to live by Allāh's (ﷻ) commands and follow His Messenger's (ﷺ) guidance. Such are the people who should increase and multiply so as to establish Allāh's religion in this life and enter His gardens in the next.

A Muslim should try to increase the number of righteous Muslims. He should strive to raise his family upon the true religion. Only then, would they be among the numbers of Muslims who will please and delight Allāh's Messenger (ﷺ) on Judgment Day.

Because of this, a Muslim is required to seek a good and righteous spouse who is capable of playing a positive and constructive part in nesting and raising the children.

Ā'ishah (رضي الله عنها) reported that Allāh's Messenger (ﷺ) said:

«تخيروا لنطفكم، فأنكحوا الأكفاء وأنكحوا إليهم.»

«Make a (good) choice for your sperm (i.e. offspring): marry worthy (women), and marry (your daughters) to them (worthy men).»²

1514).

1 Recorded by al-Bayhaqī and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2941 & *aṣ-Ṣaḥīḥah* no. 1782).

2 Recorded by Ibn Mājah, al-Hākim, and others. Verified to be authentic by al-Albānī (*Ṣaḥīḥ ul-Jāmi'* no. 2928 & *aṣ-Ṣaḥīḥah* no. 1067).

Reward for Having Children

A GUARANTEED REWARD FOR TRUE BELIEVERS

The believers are rewarded for the children they beget, even if they die before puberty. Abū Tharr (رضي الله عنه) reported that the Prophet (ﷺ) said:

«أرأيت لو كان لك ولدٌ فأدرَكَ ورجوتَ خيره فمات، أكنتَ تحتسبه؟»

«If you had a child who reached puberty, and you expected good from him, but he died, would you seek Allāh's reward for that?»

Abū Tharr replied, "Yes!" The Prophet (ﷺ) asked: «فأنتَ خلقتَه؟» «Are you the one who created him?» Abū Tharr replied, "No, it is Allāh who created him." The Prophet (ﷺ) asked: «فأنتَ هديتَه؟» «Are you the one who guided him?» Abū Tharr replied, "No, it is Allāh who guided him!" The Prophet (ﷺ) asked: «فأنتَ ترزقُه؟» «Are you the One Who sustains him?» Abū Tharr replied, "No, it is Allāh who would have sustained him!" The Prophet (ﷺ) then said:

«كذلك، فضعه في حلاله وجنبه حرامه، فإن شاء الله

أحياه، وإن شاء أماته، ولك أجر.»

«Thus, put it (your seed) in the lawful (intercourse with your wife), and avert it from the prohibited (*zinā*). If Allāh wills, He would then give it life; and if He wills, He would make him die. And you will be rewarded (in both cases).»¹

CHILDREN WHO DIE YOUNG

As indicated above, when a believer loses a child and shows patience and submission to Allāh's will, he will be immensely rewarded.

One of the *tābi'ūn* known as Abū Ḥassān reported that he lost two

1 Recorded by Aḥmad, Ibn Ḥibbān, and an-Nasā'ī. Verified to be authentic by al-Albānī (*aṣ-Ṣaḥīḥah* no. 575).

بيننا ما جمعت بخير، وفرق بيننا إذا فرقت إلى خير.

*‘Allāhumma bārik lī fī ahlī, wa-bārik lahum fiyya. Allāhumma ajma baynanā ma jama‘ta bikhayr, wa-farriq baynanā ithā farraqta ilā khayr — O Allāh, bless my wife for me, and bless me for her. O Allāh, let our joining be upon what is good, and let our separation, when you separate between us, be to what is good.’*¹

INVOKING ALLĀH’S PROTECTION AT INTERCOURSE

One of the noble goals of intercourse is producing righteous progeny. Thus, it is important for the spouses to supplicate to Allāh asking him to keep Satan away from their progeny.

Ibn ‘Abbās (رضي الله عنه) reported that the Messenger (ﷺ) said:

«لو أن أحدكم إذا أراد أن يأتي أهله قال: «بسم الله، اللهم جنبنا الشيطان، وجنب الشيطان ما رزقتنا، فإنه إن قضي بينهما ولدٌ من ذلك لم يضره الشيطان أبداً.»

«When one of you who wants to approach his wife (with intercourse) says:

“*Bismillāh. Allāhumma jannib nash-Shayṭān, wa-jannib ish-Shayṭāna mā razaqtanā — With Allāh’s name (I perform intercourse). O Allāh, keep Satan away from us, and from what You grant us,*”

If it is then decreed that they have a child (from that intercourse), Satan will never harm it.»²

¹ Recorded by Ibn Abī Shaybah and ‘Abd ur-Razzāq. Verified to be authentic by al-Albānī (*Ādāb uz-Zifāf* p. 96).

² Recorded by al-Bukhārī, Muslim, and others.

CHAPTER 2

EMERGENCE OF THE SPROUT

Pregnant Woman’s Craving

During pregnancy, especially in the early stages, some women develop strong craving for specific food items or other things. They feel that those craved things can reduce their morning sickness.

A common belief is that the woman must have what she craved. If she does not, a mark similar to the craved item will appear on the baby’s body after birth. All of this has no basis in Islām.

Exposure During Delivery

DOCTORS AND NURSES

Pregnancy often requires regular checkups by an obstetrician. Delivery is usually handled by the obstetrician and a number of nurses. Thus, a woman is expected to expose the most private part of her body to several individuals during the course of her pregnancy and delivery.

Islām demands limiting this exposure to the bare minimum.¹ To fulfill this, a woman should apply guidelines like the following:

1. She should make sure that her physicians and nurses be Muslim females. If this is not possible, they should at least be all females (not necessarily Muslim). Exposure in the presence of male doctors or nurses should be a highly exceptional case. A Muslim family should only allow it for an absolute necessity.
2. She should limit her doctor’s checkups (even if the doctor is

¹ A detailed discussion of ‘awrah (private parts) is presented in the Authors, “Closer than a Garment”.